بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(AL ISRAA WAL MI'RAJ)

05.04.2012 (Evening Dars)

Yesterday I told you the 10th year of hijrah was called the year of grief
-this was because of three reasons

1. HIS UNCLE DIED
-he used to shield him from the prosecution of Quraish

2. TWO MONTHS LATER HIS ROCK, KHADIJAH DIED

3. THE PEOPLE OF TA'IF STONED HIM
-until his shows were filled with blood

After what happened to him Allah found it necessary to take the rasul (ﷺ) up
-to remind him that he is his prophet and He has not abandoned him

AL ISRAA WAL MI'RAJ

-these are two separate journeys
-Al Israa is called the journey by night

1. FROM MAKKAH TO JERUSALEM
-this is called al Israa

2. FROM JERUSALEM TO THE 7 HEAVENS
-this is called al Mi'raj

The foundation stone in Jerusalem was laid down by the angels
-and this was the first Qiblah in Islam
-so when Allah took the prophet there, he was uniting the 2 Qiblahs

Umm Haani said the rasul (ﷺ) was in my house
-between sleep and wakefulness when the Angel took him on a horse
-called the Buraaq, he took him from Makkah to Jerusalem, called al Israa

The Messenger of Allah (ﷺ) described al-Buraq saying: "I was brought the Buraq, a long white beast, slightly bigger than a donkey but smaller than a mule which when trotting (ride), would place its next step as far as its eyesight

could see. I mounted it until I reached al-Quds, Jerusalem. There I tied it up to the same ring used by the Prophets." [Saheeh Muslim and Saheeh al-Bukharee]

Allah said

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَا
رَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] [Tafsir Qurtubi, Vol. 10, Page 204] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer[]. (Al-Isra 17:1)

Why is masjid in Makkah called masjid haraam?
-this is because it is haraam for a kaafir to enter Makkah

Why is that in Jerusalem called al Aqsa?
-this means the farthest mosque

When the rasul was travelling from Makkah to Jerusalem
-he passed by merchants who were travelling to Makkah and he drank from their water
-he also saw merchants who lost one of their animals and he helped them to find it

Upon reaching Jerusalem the angel gave him two cups
1. Milk
2. wine

-he asked him to choose one and the prophet chose milk
-the angel said you have chosen the fitrah
-had you chosen the wine your Ummah would have gone astray

Abu Hurairah said about our beloved Prophet ﷺ: "On the night Allah's apostle was taken to the journey (Al-Isra Wal-Miraaj), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and

took the cup of milk. Gabriel said "Praise be to Allah who guided you to Al-Fitrah (the right path) if you had taken the cup of wine, your nation would have gone astray." (Sahih Bukhari (Arabic/English) Vol.7 pg.338)

AL MI'RAJ

Narrated on the authority of Ibn Al- Qayyim: The Messenger of Allâh [ﷺ] was carried in body from the Sacred Mosque in Makkah to the Distant Mosque in Jerusalem on a horse called Al- Buraq in the company of Gabriel, the archangel. There he alighted, tethered the horse to a ring in the gate of the Mosque and led the Prophets in prayer. After that Gabriel took him to the heavens on the same horse. When they reached the first heaven Gabriel asked the guardian angel to open the door of heaven. It was opened and he saw Adam, the progenitor of mankind. The Prophet [ﷺ] saluted him and the other welcomed him and expressed his faith in Muhammad's Prophet Hood. He saw the souls of martyrs on his right and those of the wretched on his left. Gabriel then ascended with the Prophet to the second heaven, asked for opening the gate and there he saw and saluted John, son of Zachariya (Yahya bin Zakariya) and Jesus, son of Mary. They returned the salutation, welcomed him and expressed their faith in his Prophet Hood. Then they reached the third heaven where they saw Joseph (Yusuf) and saluted him. The latter welcomed the Prophet and expressed faith in his Prophet Hood. The Prophet, in the company of Gabriel, then reached the fourth heaven where he met the Prophet Enoch (Idris) and saluted him. Prophet Enoch returned the salutation and expressed faith in his Prophet hood. Then he was carried to the fifth heaven where he met the Prophet Aaron (Harun) and saluted him. The latter returned the salutation and expressed faith in his Prophet hood. In the sixth heaven he met Moses (Musa) and saluted him. The latter returned the salutation and expressed faith in his Prophet hood. Muhammad [ﷺ] on leaving, saw that Moses began to weep. He asked about the reason. Moses answered that he was weeping because he witnessed a man sent after him as a Messenger (Muhammad) who was able to lead more of his people to the Paradise than he himself did. Then Prophet Muhammad [ﷺ] reached the seventh heaven, met Abraham (Ibrahim) [AWS], and saluted him. The latter returned the salutation and expressed faith in his Prophet hood. Then he was carried to Sidrat- al- Muntaha (the remotest lote tree) and was shown Al- Bait- al- Ma'mûr [(the much frequented house) which is like the Ka'bah (Sacred House) encompassed daily by seventy thousand angels, so that the angels who once encompassed it would not have their turn again till the Resurrection]. He was then presented to the Divine Presence and experienced the thrill of witnessing the Divine Glory and Manifestation at the closest possible propinquity. There the Lord revealed unto His servant that which He revealed, and ordained fifty daily prayers for him. On his return, he spoke to Moses that his followers had been enjoined to pray fifty times a day. Moses addressing the Prophet [ﷺ] said: "Your followers cannot

perform so many prayers. Go back to your Lord and ask for a remission in number." The Prophet [ﷺ] turned to Gabriel as if holding counsel with him. Gabriel nodded, "Yes, if you desire," and ascended with him to the Presence of Allâh. The All- Mighty Allâh, Glory is to Him, made a reduction of ten prayers. He then descended and reported that to Moses, who again urged him to request for a further reduction. Muhammad [ﷺ] once more begged his Lord to reduce the number still further. He went again and again in the Presence of Allâh at the suggestion of Moses for reduction in the number of prayers till these were reduced to five only. Moses again asked him to implore for more reduction, but he said: "I feel ashamed now of repeatedly asking my Lord for reduction. I accept and resign to His Will." When Muhammad [ﷺ] went farther, a Caller was heard saying: "I have imposed My Ordinance and alleviated the burden of My servants." [Za'd Al- Ma'ad 2/49; Tareekh- e- Islam 1/124; Rahmat-al- lil'alameen 1/76]

The prophet ﷺ met Adam in the first heaven
-who welcomed him as he ascended he met various prophets as narrated above

When the prophet went to the 7th heaven, he met Abraham (AS)
-who had a lot of kids around him
-Gabriel told him these kids are those that died before reaching the age of puberty
-and these kids can intercede for their parents to enter paradise
-so if you are a parent and you lost a child, this is an investment for you

Even the kids of the kuffaar will be in paradise because of the Hadeeth
-every child was born on the fitrah

Abu Huraira (RA) reported that Allah's Messenger (ﷺ) said, "Every child is born on the religion (of Islam). Then his parents make him a Jew, a Christian or a polytheist." Someone said, "O Messenger of Allah, (what about) those who die before (their parents convert them)?" He said, "Allah knows best what they would have done (if they had survived)." [Bukhari 1358, Muslim 2658, Tirmidhi 2145]

Sumurah bin Jundub (RA) said: The Messenger of Allah (ﷺ) Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism)."' The narrator added: Some Muslims asked the Prophet (ﷺ) , "O Messenger of Allah! What about the children of Al- Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ))?" The Prophet (ﷺ) replied, "And also the children of Al-Mushrikun. (Bukhari: Book: 18 Hadith 1546)

But the khawaarij deny this and claim they will be in hellfire
-but ASWJ does not agree with this

Some people claim that the prophet prayed at Jerusalem then ascended to the 7 heavens
-but ibn Kathir said the prophet went to the 7 heavens first
-and then he prayed with the prophets

When the prophet ascended he was asking Jibreel in each heaven 'who is this man'?
-ibn Kathir said, if the prophet had prayed with them before ascending
-he would have already been introduced to the prophets
-so he would not have asked Jibreel who are these

So do not think that difference of opinion is in fiqh matters
-we have difference of opinion in regards to Aqeedah also
-but the latter is not tolerated while the former is more tolerated
-people will turn a blind eye if your difference is on fiqh
-but they will not if it is on Aqeedah

Abu Haneefa said the greatest fiqh is Aqeedah
-so this is why the people do not tolerate it

If a person prays with hands on chest like the Hanbalis
-or hands under navel like the Hanafis
-or your hands down like the Malikis
-you will still enter Jannah because it is difference in fiqh

But if you say democracy is Shura this can take you to the hellfire
-because this is difference in Aqeedah and Allah said make Shura with your Sahabah
-so if you say democracy is Shura are you trying to say Allah is a democrat?

If we ask you about joining the British army and you say it is halal we will make takfir on you
-because Allah said

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghût (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). (An-Nisa 4:76)

Do you not read the Qur'an? maybe you leave it to gather dust
-or read it in Ramadan or sometimes you do not even know what you are reading

When we ask you is it allowed to spy for the MI5
-if you say yes, we will make takfir on you because the ijmaa of the Ummah is that it is haraam

So Whosoever abandons the wise Shariah which was revealed upon Muhammed ibn Abdullah, the seal of the prophets, and goes to other abrogated Shariah for judgment, he becomes a Kaafir. So how about the one who goes to al-Yaasiq (man-made law) for judgment and gives it precedence (over the Sharia of Muhammed (ﷺ)). Whosoever does this has become a Kaafir by the Ijma of the Muslims. Ibn Kathir, Al-Bidayah Wan-Nihayah, Vol 13, p119

-and you are not allowed to go against the ijmaa of the ummah

So we will tolerate difference in Fiqh not in Aqeedah
-because Abu Haneefa said to learn authentic Aqeedah is the gem of the matters

When the prophet was in the heaven he saw 2 rivers

1. the river Nile
2. the river Euphrates

The scholars explained this to mean
-Iraq and Egypt will do wonders for Islam
-great scholars like Imam Ahmad was from Iraq
-Imam Tahawi was Egyptian
-so the scholars explained why Allah showed the prophet these 2 rivers in the heavens

When the rasul (ﷺ) was taken by Angel Jibreel he washed his heart
-so his heart was washed twice with the water of Zam Zam

1. when he was young
2. when he ascended up

Have We not opened your breast for you (O Muhammad ﷺ)? (Ash-Sharh 94:1)

And removed from you your burden, (Ash-Sharh 94:2)

Which weighed down your back? (Ash-Sharh 94:3)

And raised high your fame? (Ash-Sharh 94:4)

When he was in the heavens he passed by the keeper of the hellfire, Malik
-All the angels smiled at the prophet except him
-he is the keeper of hellfire

But the angels that will dump people into hell are 19
-and when the kuffaar heard this they laughed and mocked that they will gang up against him
-because how can only 19 angels dump all the people in hell, so Allah said;

And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture ...(Al-Muddaththir 74:31)

They used Qiyaas to analyze the power of angels and compare it with that of man, such fools

Narrated By Samura bin Jundub: Allah's Apostle very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet (ﷺ) said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven t here was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "...red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was

swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up and I went up' The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day) I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses;, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba) and the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet, "O

Allah's Apostle! What about the children of pagans?" The Prophet replied, "And also the children of pagans." The Prophet added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'" [Sahih Bukhari, Vol 9, Book 87, Hadith #171]

The rasul (ﷺ) passed by women hung by their breast
-these are women who had kids out of wedlock and blamed it on their husbands

He also passed by men who used to consume interest
-and they made analogy that interest and trading are the same
-but Allah has made trading halal

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a arson beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. (Al-Baqarah 2:275)

He also passed by women who were hung by their hair
-because they do not wear the hijab

He passed by men who ate decomposed meat
-leaving fresh meat he was told these are men who left their halal wives
-and went and had affairs with women who are haraam for them

He passed by men who said things in this dunya
-and will want to take it back but they cannot

He passed by men who were carrying load they could not carry
-he was told these are men who take up responsibilities they cannot take
-and still keep on adding

He passed by a beautiful Woman in paradise
-and was told this is the wife of Zayd ibn Haritha

He passed by a beautiful mansion and was told it was the house of Umar
-the Prophet (ﷺ) said to Umar I would have entered it but when I thought of your jealousy
-I did not

The rasul went to sidratul muntaha
-he stood by the loot tree and spoke to Allah
-and Allah told him to pray 50 salah a day

Anas bin Malik narrated that fifty prayers, were made obligatory on the Prophet on the night of mi'raj. Then they were reduced till five remained. Then, a voice called, "O Muhammad our word is never changed. For you, indeed, with these five will accrue (reward of) fifty." [Tirmidhi 213, Ahmed 17850, Muslim 162, Nisai 454, Bukhari 3207]

So some prophets Allah spoke to as Allah said;

Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes. (Al-Baqarah 2:253)

-when he came to Musa he asked him to go back and beg Allah to reduce it
-he kept going back and forth until Allah reduced it to 5 Salah a day
-Musa still asked him to go and reduce it but he said he could not

The Sahabah complained to the prophet that they cannot practice an ayah in the Qur'an
-this was Surah 2:284

To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. (Al-Baqarah 2:284)

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear.

Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

-so Allah revealed 2:286, this replaced ayah 284
-so if you have an evil thought and did not act upon it Allah will not hold it against you

Ayah 2:286 was so precious to Allah He revealed it to the prophet in the heavens
-and it is kept beneath the throne of Allah

When Jibreel was accompanying the prophet, he stopped at a point
-and when rasul asked him why
-he said if he should stand where he is standing, he would be destroyed

The (Prophet's) heart lied not (in seeing) what he (Muhammad ﷺ) saw. (11) the Mi'raj: (Ascent of the Prophet ﷺ over the seven heavens)]. (12) And indeed he (Muhammad ﷺ) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).(13) (An-Najm 53:11-13)

Will you then dispute with him (Muhammad SAW) about what he saw [during

Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], (An-Najm 53:14)

Allah had a private conversation with the prophet and gave him the 8 portions
-so the scholars said that Islam has more than 5 pillars
-and jihad is one of them

When the rasul came back, the kuffaar asked him, what is the latest?
-he told them last night I was taken to Jerusalem

The disbelievers, however, found it a suitable opportunity to jeer at the Muslims and their creed. They pestered the Prophet [pbuh] with questions as to the description of the Mosque at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about that city. He supplied them with all the news about their caravans and the routes of their camels. However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief. For the true Muslims, however there was nothing unusual about the Night Journey. The All- Mighty Allâh, Who is Powerful enough to have created the heavens and the earth by an act of His Will, is surely Powerful enough to take His Messenger beyond the heavens and show him those signs

of His at firsthand which are inaccessible to man otherwise. The disbelievers on their part went to see Abu Bakr on account of this event, and he readily said: "Yes, I do verify it." It was on this occasion that he earned the title of As-Siddiq (the verifier of the truth). [Ibn Hisham 1/399]

The kuffaar laughed saying that now they have proof that he is a mad man
-the Prophet did not say I went to Jerusalem
-he said I was taken there which is the active voice, not the passive voice

The kuffaar went to Abu Bakr and said to him
-you are a trader like us and know that the journey from here to Jerusalem
-is one month to and one month fro
-but your friend claim that he went to Jerusalem last night and came back

Abu Bakr asked them, did he say that?
-they said yes he is claiming that
-then Abu Bakr said if he said so then I believe
-and because of his strong emaan he became called as siddiq
-the one whose emaan is unshakable

The kuffaar were not pleased
-they knew that he never went to Jerusalem before
-because when he was 12 the Christian monk told Abu Talib not to take his nephew
-so he brought him back to Makkah so he did not see Jerusalem

The kuffaar asked him to describe masjid al Aqsa
-he said Allah sent Jibreel with the mosque and placed it in front of me
-and I described it for them

Narrated By Jabir bin 'Abdullah: That he heard Allah's Apostle (ﷺ) saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." [Sahih Bukhari, Vol 5, Book 58, Hadith #226]

-he said I was looking at it while I was describing it for the pagans of Quraish
-so the kuffaar got checkmated

The prophet did not tell them about al Mi'raj
-he only told them about al Israa because that part was too heavy for them

The Prophet told them he passed by a caravan on his way
-and he helped them to find their camel and they went to meet the caravan

-and before they could ask him
-he said to them last night something marvellous happened to me last night
-I lost one of my camels and a voice called out to me
-from the heaven and showed me my camel

Quraish became convinced about the journey and so they went to Abu Jahl
-and said to him, now that you are sure he is the messenger of Allah
-why not you embrace Islam, he replied that his clan and that of the rasul are competing
-so he refused to accept because of Asabiyya

Imaam Ibn Hajr writes in his commentary of Saheeh al-Bukharee (1/460) that no one should dispute the fact that al-Isra took place while the Prophet was awake. This is what the Qur'aan clearly said about it, and also because the people of Quraysh disbelieved in it." Had Isra wal-Miraaj been only a dream, the Quraysh would not have found it necessary to reject it, for people can dream anything. However, since the Messenger of Allah (sallallahu alaihe wa-sallam) claimed to have physically visited Jerusalem in a single night, (which in those days generally took almost three months of traveling) they denied and refused to believe his visit to Jerusalem, let alone the issue of visiting the Heavens and meeting with Allah. Even some who claimed to be Muslims rejected this great physical miracle of Isra and Miraaj.

Imaam an-Nawawi (rahimahullah) writes in his commentary of Saheeh Muslim (2/209) that: "The truth cherished by the majority of people in general, and the Salaf (pious predecessors) in particular, the scholars of Fiqh, and scholars of Hadeeth is that the Prophet (sallallahu alaihe wa-sallam) went in the journey of Isra physically i.e. with his body."

Some people claim the prophet went to Israa wal Mi'raj in a dream
-this is the Aqeedah of the Qaadiyani
-this journey is a miracle and it would not be one if it was a dream

-so the correct Aqeedah is that:

HE WENT THERE IN BODY AND SOUL IN THE STATE OF WAKEFULLNESS

THE 3 GIFTS THE PROPHET TOOK BACK FROM AL ISRAA WAL MI'RAJ

1. SALAH

2. BAQARAH 286 THAT CANCELLED 284

3. THE MULTIPLICATION OF PIOUS DEEDS

-this means if you do good deeds Allah writes it down as 10 good deeds or 700 good deeds
-but if you do a bad deed it is only written as one bad deed
-why Allah writes good deeds as 10 or 700 is because
-Allah said my mercy prevails over my wrath

On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah (ﷺ) said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'" [Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah)]

Aisha asked the prophet did you see your Lord?
-the prophet said I could only see light so the hijab of Allah is light
-so the prophet did not see Allah

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (ﷺ): Did you see thy Lord? He said: He is a light; now could I see Him? [Sahih Muslim, Book 1, Hadith #0341]

Narrated By Masruq: I said to 'Aisha, "O Mother! Did Prophet Muhammad (ﷺ) see his Lord?" 'Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then 'Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) 'Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tells you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord...' (5.67) 'Aisha added. "But the Prophet saw Gabriel in his true form twice." [Sahih Bukhari, Vol 6, Book 60, Hadith #378]

Those who claim the prophet (ﷺ) saw Allah have mistaken
-we can only see Allah in aakhira because of the ayah

Some faces that Day shall be Nadirah (shining and radiant). (Al-Qiyamah 75:22)

Looking at their Lord (Allah); (Al-Qiyamah 75:23)

-seeing Allah in the dunya is not possible and the person who says so is telling a lie

-because Allah told Musa (AS) you cannot see me but look at the mountain
-and if it can stand on its place then you can see me

...You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[], He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses, he said: "Glory be to You, I turn to You in repentance and I am the first of the believers." (Al-A'raf 7:143)

So to see Allah in dunya is not our Aqeedah
-this is the Aqeedah of the Soofis